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THE POSITION OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, IN RELATION TO THE UNION OF THE REFORMED CHURCHES.

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NO. III.

(Concluded from page 147.)

Brief Animadversions upon the Basis of Union of the United Presbyterian Church.

This is a serious and solemn undertaking to me. Such I verily feel it to be. For there is so much sinful and disastrous division in the Church of Christ, that good men are often prompted to wish for union almost upon any terms—there are so many of the saints of God, and the ministers of his glorious gospel, in the body whose basis I am to examine—the body itself is so respectable, as viewed in connexion with its principles and its objects—the feelings and relations between myself and it are so friendly—and the mass of truth which it exhibits and professes being so precious and common to us all, that, were it not that our beloved Zion is almost commanded to adopt this basis, and in consistency to enter this union, I could hardly prevail upon myself, even although duty should require it, to publish any thing in its condemnation. And to all these reasons must justly be added my unabated and inextinguishable zeal for the union of the Church, and first of all of the Reformed Churches.

In my animadversions therefore upon this basis, I do not wish to pluck a feather from the wing, or a laurel from the brow of our respected sister Church, which stands upon it; for I would wish that her tens may become thousands, in so far as her existence and objects are for the glory of Messiah, and the advancement of his kingdom;—but merely to give my own reasons why *in foro conscientie*, in the court of conscience, I could not take it as my own CREED. Upon these reasons I could be perfectly willing to stand alone, were it necessary, until the arrival of better days. But there is no danger of this. The Reformed Presbyterian Church and her cause have vitality.

And here I feel constrained to say that I altogether dissent from those—such as the Reformed Presbyterian and the Covenanter—who affirm that this basis is a notable approximation to our system. For I

hold it inferior in this respect, to the old basis upon which the Seceders and Covenanters planted themselves at the time of the formation of the Associate Reformed Church. By the adoption of that basis, the Reformed Presbyterians, substantially, converted the Seceders upon the points theretofore in difference between them. This was mainly the reason, as the controversy of the times demonstrate, why Marshall and Clarkson would not enter into the union. And the letters of Anderson, the author of "Precious Truth," to Hemphill of South Carolina, a considerable time afterwards, also show clearly that this was the case. But the provisions of the basis, by the influx of Lurghers and the accessions of others, were, unhappily, not realized. The elder Mason and the Annans of the Seceder side were, in learning and catholicity, superior men. But, to the examination of the Basis; and,

1. The *matter* of the testimony.

And here I would state at the outset, that it is altogether a mistake to assume or state that the Westminster Divines gave no distinct deliverance upon the points embraced in this Testimony. They did, and that in a right manner. This, if denied, can be demonstrated.

Again: This basis is justly objectionable to a Reformed Presbyterian, inasmuch as its adoption by us would be, in effect, the burial of some important parts of our testimony, such as upon the subject of the purchase of "temporal benefits," &c., which ought not to be done, if there be any testimony at all, additional to the Westminster Standards, and in the present state of the Church.

But it is to the *positive* doctrine of the Testimony, upon the subject of "The Headship of Christ," that I have an insuperable objection. To the examination of this, I chiefly confined myself in my speech in General Synod, which was written against, and misrepresented, for six months afterwards, by various pens, and in various newspapers and magazines; and to the examination of this, exclusively, I shall now confine myself, under this particular. For no matter what may be the merits of the other parts of this document, I could not enter into a union in which subscription to this article is a term of communion. Indeed, I would rather take the Bible alone, or the Bible with what is called the Apostles' Creed, or the Bible with the basis of the Evangelical Alliance, or the Bible with the unaltered Westminster Standards, or the Bible even with the Standards of the Associate Reformed Church, as the basis of ecclesiastical union, than ten thousand volumes of truth with this doctrine inserted in their midst. One rotten plank will sink the noblest ship. A church founded upon a basis which does not properly honor Christ, the universal king, cannot stand. "Dig ye never so deep, build ye never so high," said the celebrated Doctor Owen, in his sermon before the British Parliament, "if ye lay one stone which exalts itself against his sceptre, he will shake all again."

The article upon which I animadvert, is the twelfth in the Testimony, and is in the following words:

"We declare, that our Lord Jesus Christ, besides the dominion which belongs to him as God, has, as our God-Man Mediator, a two-fold dominion, with which he has been invested by the Father as the reward of his sufferings. These are a dominion over the Church, of which he is the living Head and Lawgiver, and the source of all that Divine influence and authority by which she is sustained and governed;

and also a dominion over all created persons and things, which is exercised by him in subserviency to the manifestations of God's glory in the system of redemption and the interests of his Church."

Now let my readers compare and contrast this with the article contained in the first No. of this brief series, which was agreed upon in the Convention of Reformed Churches, and by all the churches which it represented. That is a statement, after the manner of holy Scripture, and embodying, artlessly, and without *false* metaphysics, the truth, upon this high mystery. That is catholic as the luminaries of Heaven. This is sectarian and separatist, and was never heard of in the Church of God, nor in history, until the controversy arose between the Secession and the Reformed Presbyterian Churches, about allegiance to the covenant-breaking British Government. And this doctrine ought to be rejected by any Christian or Church, not only on account of its "swerving from the faith," but also on account of its hair-splitting distinctions. This is what Neophytus, who signs himself "G.," in the October No. of the Banner, should have styled hair-splitting, and not the manner of our church. But perhaps he ought to be excused on account of the fact that the blood of youth burns to great excess. And yet, as Shakspeare has well expressed it,

"The blood of youth burns not to such excess,
As Gravity's revolt to wantonness."

But let us analyze this article of the testimony. It contains three propositions.

1. Our Lord Jesus Christ has an infinite dominion as God.

2. Our Lord Jesus Christ, as our God-Man Mediator, has a dominion with which he has been invested by the Father as the reward of his Mediatorial obedience unto the death of the cross, which is confined to the church.

3. Our Lord Jesus Christ, as our God-Man Mediator, has a universal infinite dominion, with which he has been invested by the Father, as the reward of his Mediatorial obedience unto the death of the cross, over all created persons and things, *which is exercised by him in subserviency to the manifestations of God's glory and the interests of the church.*

Now I am free to declare that I would not license any young man who would so talk upon the subject of the headship of Christ. This, verily, is a very different way of speaking of it from that of Peter, "Preaching peace by Jesus Christ, he is Lord of *all*;" or Paul, "it pleased the Father that in him *ALL* fulness should dwell, *ALL* things are put under his feet;" or Luke, "because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, even Jesus Christ;" or John, "the Father loveth the Son, and hath given *ALL* things into his hand," "the Father judgeth no man, but hath committed *ALL* judgment into the hands of the Son;" or Jesus himself, "All power and authority are given unto me in heaven, and on earth. Go ye, therefore, and preach the Gospel to every creature." "Thou hast given him power over *ALL* flesh, that he might give eternal life to as many as thou hast given him."

Now there is nothing beyond *ALL*. God himself is not *twice* *ALL*. The great argument of the Bible in favor of the unity of Jehovah is, that he is the all in all, that he is the first and the last, and the greatest and

the best. For there can be but one *first* and one *last*. There can be but one *greatest* and but one *best*. There can be but one ALL. But the Mediator is Lord of all, not as God, but as a *gift*, which he received of the Father for his work.

Ponder seriously, deliberately and candidly, this article. The headship of Christ is, first, as God, infinite; second, it is as God-Man Mediator, over the Church; and third, it is as God-Man Mediator, infinite.

Now God himself is not twice INFINITE. And who is the Mediator? Even the child can tell, from the Shorter Catechism prepared for those of *weaker* capacity. The Mediator is God and man in two entire distinct natures, and that to all eternity.

There is no God out of Christ. The Mediator brought all into the state in which he is related to us, "as our near kinsman," which he possessed as God, of which he could never, by possibility, be divested; and by the counsel of peace, "being set up from everlasting," never to be taken down, by the pleasure of the Father, ALL fulness dwells in him, all things are managed mediatorially by him, as he to the executor and foundation of all the counsels of God; and that to the complete salvation of the Church, and the glory of the ever-blessed Trinity, Father, Son and Holy Ghost.

His dominion is *one* sovereign authority over the vast monarchy of God, for the sake of the Church, for which, as its surety, he became responsible in the eternal covenant of redemption and of grace, which is his *imperium in imperio*, his empire within an empire; and for the complete salvation of which, he was fully endowed by the Father. "The dominion of Christ is universal—supreme—eternal."

The demonstration, however, of this fundamental truth, would require volumes. But this, for the present, must suffice. If these doctrines be denied through the press, they shall be fully established.

This article, then, embodies the old bone of contention between the Secession and the Reformed Presbyterian Churches; but in a more objectionable manner than it has ever before been exhibited to the world, as well as more insnaring to the unwary. For the Seceders maintained* that "the kingdom of Christ was *twofold*; his *essential* and his *mediatorial* kingdom." The former they affirmed, belonged to him as God, and comprehended all things: the latter, the Church, and whatever was necessary to her welfare. And yet, they believed that the Mediator was inseparably, and forever, very God and very man!!! They also believed that the dominion of the Mediator, as such, was a gift from the Father, while as God, he could not receive a gift, because all things were essentially his own!!! Strange inconsistencies! From this resulted the doctrine that, as God, "he directed natural causes to natural ends," and "as Mediator, supernatural causes to supernatural ends!" And from this also resulted the different systems of the two Churches in regard to civil government, and the obligation resting upon the nations, to which he is made known, to "kiss the Son" as Mediator, exalted to be their Moral Governor. But this article declares that he has a *threefold* dominion or kingdom. This is something new! The Mediator rules over *all* as an absolute God: he rules over the Church as Mediator: he rules over all persons and things, in subserviency to the glory of God, and the welfare of the Church, as Mediator! Now,

* See Fisher and Erskine's Catechism, p. 115. Philadelphia, 1818.

this I hold to be unintelligible; and it is utterly unfit, whether its matter or its manner, be regarded to be an article of faith. It professes to honour "the Child born, and the Son given unto us, upon whose shoulder THE GOVERNMENT is laid," but it really degrades him. It is not a plant of his planting, and he will root it out.

The meaning of this article, and the misconception of the whole subject by our brethren, are made more evident by the first paragraph of the "Argument and Illustration." For there we are told "the doctrine of Christ's Headship, as above exhibited, is in accordance with the Confession, chap. II. sec. 1." But this chapter does not treat of the headship of Christ at all, but "of God, and of the Holy Trinity." And of course, as is readily granted, God, Father, Son and Holy Ghost, existed when the Covenant of Grace was made, for these were the high contracting parties in that covenant, in which the Son, as Mediator, was set up; and are to be viewed as anterior to, and distinct from the Person of Christ, and the endowments conferred upon it by the Father, or the Mediatorial Constitution and Headship. But we believe it upon his own testimony, "that God *was in Christ*, reconciling the world unto himself, not imputing their trespasses unto them," and that from all everlasting; and he has never been *out* of him since: neither will he be for ever and ever. This subject, our Westminster Divines well understood, and have stated it fully and happily, in the eighth chapter of the Confession of Faith, which is entitled, "Of Christ the Mediator." Thus, in the third section of that chapter,—and my readers will compare with it the first section,—they declare that "the Lord Jesus, in his human nature, thus united to the divine, was sanctified and anointed with the Holy Ghost above measure; having in him *all* the treasures of wisdom and knowledge; in whom it pleased the Father, that *all* fulness should dwell, to the end that he might be thoroughly furnished to execute the office of Mediator and Surety, which office, he took not unto himself, but was thereunto called by his Father; who put ALL POWER AND JUDGMENT or dominion in his hand, and gave him commandment to EXECUTE the same." What then becomes of the *twofold* or the *threefold* dominion of Immanuel?

And as to the two main objections to our doctrine, as they proceed upon an unscriptural and "hair-splitting" distinction, they may be dismissed in a moment. The first of these is, "that to ascribe to Christ the government among the nations, is to exclude Jehovah from the throne, or reduce him into the state of an idle on-looker." Not at all. Jehovah exercises supreme and universal dominion, through Christ, the Mediator. "My Father worketh hitherto, and I work." The second of these is, "that the Deity alone directs natural causes to their natural ends; and that Messiah never interferes with the government of the nations, but when it is necessary to alter the order of nature, and to use supernatural means for supernatural purposes." But to this objection, it will suffice, for the present, to reply, that it contradicts the Scriptures. This is enough to secure its rejection by the understanding Christian. The objection affirms that only *some* things are placed under the feet of the Mediator. The testimony of God in his word is, that all things, whether ordinary or extraordinary, natural or supernatural, are placed under his feet. "For in that he put *all* in subjection under him, he left *nothing* that is not put under him."

The following piece of modern history will throw additional light upon the meaning of this Article, and show that it embodies the very doctrine of the Secession upon this subject, which was long maintained in opposition to that of the Reformed Presbyterian Church: The Associate Synod of this country, complained, although without just cause, that we had imputed to them tenets which they never held. And in their letter to our Synod, dated, Philadelphia, June 4th, 1828, and signed F. Pringle, Moderator, Andrew Heron, Synod Clerk, disclaiming those tenets, they thus speak: It ought not to be said, that we ever denied, that Christ, as Mediator, governs the world by God's appointment, if by his governing the world be meant, his ordering, disposing and over-ruling all things to the good of his body, the church; though we have always denied that his governing and ordering natural things to their natural ends, belongs to his Mediatorial office: because his governing or his ordering natural things to their natural ends, belongs to him naturally and necessarily, as God, and is equally ascribed to all the persons of the Godhead, and cannot be said to be by special appointment, like his Mediatorial office."*

The following is a small part of the reply of the General Synod of the Reformed Presbyterian Church to the letters of the Associate Synod:

In order to justify what the Reformed Presbyterian Church have ascribed to you here, there appears to be nothing more necessary than to examine your own quotation from "Precious Truth," page 250. This quotation allows to Christ's mediatorial government, the *supernatural ordering*, of outward things in the world of nature and providence unto *supernatural ends* in the *spiritual* advantage of his church, and people, and confines it to this, as it qualifies and limits its extension, with these words, "In so far as these things are supernaturally ordered," &c. †

The church is distinguished from the world. The one is constantly viewed as supernatural, and the other natural. Is there anything admitted by you, to belong to the mediatorial kingdom of Christ, but what is supernatural and for spiritual ends?

You refuse the upholding of all things to belong to Christ's mediatorial kingdom, and of course, that only as God, *i. e.*, God, absolutely considered, he governs and upholds the natural world.

While to us it appears abundantly evident from Scripture, that "Christ, as Mediator, is Heaven's great delegate and plenipotentiary, both for the actual and spiritual government of the church, and for the actual providential moral government of the world, in subserviency to the preservation and good of his body, the Church." If it were otherwise, how could he say that all power in heaven and earth was given unto him, and that God hath put all things under his feet, and given him to be the head over *all things* to the church?

The same sentiments with yours are avowed by the Seceders of the Burgher side of the controversy: "But though Christ as mediator hath a power, &c.—he is not, as mediator, the moral governor of men, who are *without his visible church*. The scripture never represents him as mediatorial moral governor of heathens, but as King of Zion," &c. Brown's Compend. View of Nat. and Rev. Religion, page 297.

* Minutes of General Synod, p. 190.

† Minutes, p. 209.

7 See also Fisher and Erskine's Catechism on the question, "How doth Christ execute the office of a king?" Quest. "What is his mediatory kingdom? Ans. It is that sovereign power and authority, in and over the church, which is given him as mediator, Eph. i. 22." And this, in the answer to the next question is declared to be "*entirely spiritual.*"

2. The *Form* of the testimony.

Forms are in all cases important, and in many cases they are essential to the thing. The form of an oath, for example, whether it be by the uplifted hand or by the book. And,

(1.) We cannot take this Testimony because, it is, in fact, no Testimony at all, in the proper technical, ecclesiastical sense of that term. Neither is it such a Testimony as we have, and for which we have long contended, and have always made a term of communion, and was, as we have seen, unanimously agreed upon, by the convention of Reformed Churches, and by the bodies which they represented, as essential to the basis of their union. It is indeed a *new* Confession of Faith, which qualifies and injures our Westminster Standards, and even those as held by the Associate Reformed Church. The condemnation of the opposite errors, is quite as important for the church, as a witness for God, as the confession of his truth, and it adds no new term of communion; while it strengthens and renders more explicit, the whole system, in the case of the intelligent and honest man. This, too, is the plan of the Westminster Standards. What hundreds of errors do they testify against, as sins forbidden in the Ten Commandments! *eight* of which they found to be, not direct assertions of truth, but condemnations of error, by the great God himself! "Thou shalt not," &c. But my courteous young friend, in the October No. of the Banner, seems to think that no more was necessary, on their part, than to state the duties required. He, however, appears to be alike latitudinarian and fallible in judgment.

(2.) We, as Reformed Presbyterians, cannot receive this Testimony, because it mixes up *human argument* with the *principles*; and that, not only on account of its being contrary to our own long-continued and solemnly received method, but on account of its being wrong in itself. Our faith is not to stand in the wisdom of man. And we have seen how injuriously this may be managed, in the only item of the argument of this Testimony which we have examined. A chapter of the Confession of Faith is referred to, in support of its doctrine, touching Messiah's Headship, with which it has nothing to do; and that admirable and venerable symbol is utterly misrepresented in regard to its statements upon the subject!

(3.) I seriously object to this Basis, because it is contained in more volumes than one. This ought not to be the case, when churches unite, which had their subordinate standards in a plurality of books, solely by reason of their previous divisions. The improprieties of this, as well as inconveniences, are obvious.

(4.) And finally, we cannot adopt this Basis on account of the adopting Resolutions. For these virtually and substantially repeal the whole. A man may dissent from any part of it, provided he does not publicly oppose it! Alas! Verily this would not allow of a standing Testimony against error. This explains the whole. But we could not take the Bible as our Basis, with this qualification or toleration.

But we would not close the door upon efforts for the union of the Reformed Churches. We might have, and we ought to have, (ere long,) a real Reformed Presbyterian Church, united upon the basis of truth. And I need not say that I never meant, when advocating this, neither do I now mean, union by confederation.

And I now conclude, as I did in my speech in Synod, in view of the proposition to leave our own, for this Basis, by asking with the prophet: "Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?"*

THE DIFFERENCE BETWIXT THE "GENERAL SYNOD" AND "THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH."

The Reformed Presbyterian Church, according to her history, was first constituted in America, in the year 1774, by the Rev'd Messrs. Cuthbertson, Linn and Dobbins—the first from the Church in Scotland; the latter two, from the Church in Ireland. This organization was but of short duration. The events of the American Revolution and the formation of the Associate Reformed Church out of Covenanters and Seceders, gave a temporary interruption to her continued administration.

The Brethren who did not go into the Union, applied to the Church in their native land for assistance. They soon received aid in the mission, of the Rev'd Messrs. Reid and King, from Scotland, and the Rev'd Messrs. Martin and M'Garrah from Ireland. By the ministrations of these men, the scattered remnants of the Church, were visited, revived and organized into separate congregations. Soon, these Brethren were followed by others, on the tide of emigration that was setting in, from the old to the new world. It was not, however, till the year 1798 that a Presbytery was again organized. In this year, in the city of Philadelphia, the Rev. Messrs. M'Kinney and Gibson, with Ruling Elders, did constitute a Presbytery, and received under their care, four students of Theology, who had received the rudiments of an education for the ministry, in the old world, viz.:—Alexander M'Leod, Thomas Donnelly, Samuel B. Wylie and John Black.

At this time, by death, by a return to their native land, and by other causes, all the previous ministers had been removed, who, during their day, never acted in a higher capacity than that of a committee from their native land.

From the organization of the Presbytery, the Church began to wear the appearance of a living and progressive body. The four young men, named above, were licensed in the year 1799, and soon settled in their respective congregations, in New York, Pennsylvania and South Carolina.

When the Church first organized in this land, it was a grave question, whether she should organize on a separate foundation of her own and in connection with sister churches in the father-land, or identify herself with some of the existing churches in this land. Difficult as

* In MAY No., page 144, in 7th line of last paragraph, for "testimonial," read "technical." In last line, same page, for "and" read "are."

this question was in 1744, it was no less so, in 1799. At this time, there were three existing Presbyterian Churches—all professing attachment to the Reformed Church of Scotland—all adhering, with certain exceptions, to the Westminster Standards, as adopted by the Church of Scotland. Then, as well as now, the General Assembly Presbyterians were involved in slavery, in human Psalmody, in communion with secret oath-bound associations, in general communion with other Churches and in such like courses. The Associate and the Associate Reformed Churches were also involved in the practice of slavery, had altered the Confession of Faith, either in its letter, or in their testimony, and were not willing to recognise, either in principle or practice, the duty of *dissent from immorally constituted civil society*. Also the doctrine of covenanting, was by them only *partially* and not *fully* recognised, as it had been by our *Fathers*, in the days of the Reformation.

Upon a due consideration of the case, our Fathers decided that duty lay, in forming themselves into a separate Church, on the basis of the Reformed Church of Scotland. Having done so, they were recognised as a sister Church by the Reformed Presbyterian Church in Scotland and Ireland; and a happy and fraternal intercourse, by delegation and correspondence, was commenced, which has ever since been preserved.

The Church in the United States saw and felt (as their Fathers did during the days of the colonies) the necessity of preparing a Testimony, adapted to the state of the new world, in which their lots were cast. To this end, direct and active measures were adopted, the result of which was, the Testimony, entitled: "*Reformation Principles Exhibited*" by the Reformed Presbyterian Church, in the United States of America. This Testimony was completed and adopted, in the year 1806, and was recognised by the sister Churches in Scotland and Ireland, and became an additional bond of union between the churches in different and distant lands.

In preparing a Testimony, and in giving it an appropriate application to both Ecclesiastical and Civil society, in the New World, our Fathers had to encounter no easy task. In their native land, on account of apostasy on the part of both Church and State, they assumed the relation of dissent, and were frequently called by the name *Dissenters*. They declined Ecclesiastical fellowship with the established Church, and other Churches, that did not espouse the whole cause of the Reformation. They *dissented* from the civil Government of the day, and refused to incorporate with it, or, as they sometimes said, they *disowned it*. In the United States, they felt themselves living in a different state of society, both civil and religious. Neither Church nor State could be charged with apostasy. They were to be judged or tried by the word of God, irrespective of prior history. Two things were evident, viz.: that truth and principle did not change, and that society here was different from what it was in their native land, and that consequently, a corresponding difference of practice should be adopted. As to Ecclesiastical society, while they maintained a separate fellowship, it was never prohibited by statute to hear the gospel preached by ministers of different denominations, as it had been in former times of persecution and apostasy.

It was regarded sufficient, that the members be faithful to observe the ordinances, as they had opportunity, they being at liberty, to exercise their own freedom, according to their circumstances, in hearing the gospel preached by others. As to civil society, while they declared themselves dissenters, from the state of things, as established by constitutional law, they nevertheless, were in closer contact with society, than when under the British Government. They were *Whigs* or *Republicans*, and not *Monarchists* in principle. They early espoused the cause of the American Revolution. For its achievement, they gave cheerfully and liberally their property and their lives. And when obtained and established by law, though they lamented the absence of a more full and perfect acknowledgment of God and of his law, from the Constitutions of the country, and regretted the continued existence of slavery, in many of the states, against which they had remonstrated with the mother country; yet they regarded the *Government* as *their own*; *themselves* as its *citizens*, and bound to maintain it, in opposition to all foreign rule and power.

To direct the practice of their members, three acts were passed—one, at an early day, before the adoption of the Testimony; and two at, or about the time of its adoption. The first was an act, condemnatory of slavery, and excluding the slave-holder from the fellowship of the Church. The second was an act, touching the taking of an oath, before the constituted authorities of the State; and the third, respected the sitting on juries, where the law to be executed was immoral; and it was entirely prohibitory.

Here it is not unimportant to state that the Presbytery or supreme Judicatory, as they never passed a law, prohibiting the members of the church from hearing the gospel preached by other ministers than those of their own denomination; so, they never passed a law prohibiting them from the exercise of the elective franchise; and that the supreme Judicatory were always cautious in passing any decision affecting the moral character of the Institutions of this country. Indeed, when we remember, that the Presbytery consisted, originally, at the adoption of the Testimony, only of five ministerial members, all foreigners, and four of these quite young, it is not strange that they were cautious, in their action, as to civil society. Their competency, as to the weighing of the moral character of the complex institutions of the country, both Federal and State, may justly be called in question, without any disparagement to their memory. Of this truth none were more conscious than themselves, who, as long as they lived, felt the weight or difficulty of the case, to increase. This was ever manifested in all their subsequent action on the subject.

Things as thus exhibited by the Testimony and judicial acts of the Church courts, progressed under the direction of her Courts, supreme and subordinate. As the church advanced, a second, and a third edition of her Testimony, were called for. In the third edition, in the year 1823, the above acts, or rather history of them, (for the acts themselves were never formally recorded in the history of the Testimony) were left out, that the acts themselves might be put in a stated book, hereafter to be prepared. In that part of the history, left out, in this edition of the Testimony, is found the following, viz.:

“There are moral evils essential to the Constitution of the United States, which render it necessary to refuse allegiance to the whole system. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer. It establishes that system of robbery, by which men are held in slavery, despoiled of liberty, property, and protection.”

What is here to be noticed, is, that the acts are one thing, and the history concerning them, and the statements concerning the Constitution of the United States, are another thing. The one, the acts, are to be preserved; the other, the history, is left out, and is to be no more recognised as part of the history, prefixed to the testimony. What moved Synod to make the erasure or omission, is not for the writer to say. One thing is certain, it was omitted by the whole Church, before her separation, and to the omission no exception was made at the time, nor afterwards, till other causes began to be felt. The writer feels no hesitancy in saying, (though no reason is given by Synod) that the moving consideration was a regard to truth. The assertions of the extract, while they are true in part, are not so to the extent stated. No well-informed mind would hazard the assertions, that the constitution contains no acknowledgment of the authority of God—that it gives support to the enemies of the Redeemer, as such—or that it establishes a system of robbery, by which men are held in slavery, despoiled of liberty, property, and protection. The men who wrote and used this language, as stated above, were young, and foreigners, lately come to our country, and were imperfectly informed, on the subject of state rights, state sovereignty, and federal sovereignty, or restriction. Fifteen or more years after it was written, it was directed to be left out, and was left out, by the very hand, that originally penned it, by the authority of *General Synod*.

While the Church was quietly and harmoniously pursuing the great duties and ends of her organization, the question, touching the application of her Testimony to civil society, was constantly recurring; sometimes in one form, and again in another. This resulted in appointing a committee, to report, on what was termed, “our civil relations.” Repeated reports, postponements or references of the subject, were had, till it became apparent, that there was a difference of opinion among the members of Synod, as to the moral character of the United States Constitution and Government. This diversity had always existed, to some extent, but was hitherto kept in subordination to the Church’s peace and unity. Now it increased, into a little spark, and being fanned by divers winds, it burst into a flame, and produced the unhappy separation of the Reformed Presbyterian Church, in the year 1833. Since that melancholy separation, the question has often been asked, *wherein* do these portions of the Reformed Presbyterian Church differ? they hold to the same identical subordinate standards—they have the same name, with the exception, that the supreme Court of the one, is called “*The General Synod*,” the name borne by the whole Church, before the division, and that of the other “*The Synod*” of the Reformed Presbyterian Church. Still the question is asked, and as often unanswered, *what* is the *difference* between the bodies?

The General Synod knowing the origin, nature, and history of the separation, and being inclined, at a proper time, and being also urged by their respected brethren in Scotland, to take measures for the healing of the unhappy breach, did, for that purpose, open up a correspondence, with their former brethren, in the year 1856. This correspondence, as to temper, has hitherto happily progressed, and furnishes some hope, that in due time, brethren, who once were happily united, and are now unhappily divided, may yet become one, and that as the days have been, in which they have seen evil, so may they be, in which they will see good.

In the above correspondence it was suggested, that perhaps an oral interview, between the committees of correspondence, might be desirable, and profitable. The suggestion was approved of by the other party, and accordingly, the committees had a meeting in August last, in the city of Allegheny, and in the Rev. Dr. Sproull's Church. The result of the meeting, after a free and Christian interchange of sentiments and views, was:—

First. On the part of "The Synod," the committee presented the following, "as the only ground on which we can give any encouragement to our brethren, to expect that a re-union of the two Synods can be effected:—"

1. That we dissent from the Constitution of the United States, because of its immoralities.

2. That this dissent from the Constitution requires to abstain from oaths of allegiance, and from oaths of office, binding to support the Constitution.

3. That it prohibits voting for officers, who must be qualified by an oath to support the Constitution.

4. That it prohibits sitting on juries, as explained by our Testimony, understanding that such juries do not include various other juries, where there is neither an incorporation with the government, an oath to an immoral law, nor any implied engagement to support the Constitution.—

Second. The committee, on the part of "The General Synod," presented, in reply to the above statements, the following statement of their views:—

1. The ground occupied by the Reformed Presbyterian Church, in reference to the civil institutions of the United States, State and Federal, prior to the disruption, is, as expressed in her own language in 1821, that no connexion with the laws, the officers, or the order of the State is forbidden by the Church, except what truly involves immorality.

2. That in the application of the above principles, we regard ourselves as dissenters from immorally constituted civil establishments; and also, that whenever the recognition of an immoral law is made essential to the action of the juror; or to the exercise of the elective franchise; or to holding civil office; or to the discharge of any other civil duty, Reformed Presbyterians must abstain from all such acts, as involve immorality.

3. That the moral character of the Federal Constitution of the United States, being a matter of opinion, and undecided by any competent authority, the recognition or the non-recognition of it, should not be made a term of ecclesiastical communion.

4. We therefore recommend, that as the two churches are united in their views of the great principles of civil government, and in the belief and declaration of the fact that no communion should be held with immorality, the ground of the re-union should be, the exercise of forbearance in regard to those special governmental questions, by which they are now divided. It is the belief of this committee, that the Reformed Presbyterian Church was divided, not by any difference of religious principles, but by other causes, as is shown in our letter, to you, on that subject, to which a reply is expected.

5. Should the brethren of the other committee and the Synod not agree to these terms of re-union, we recommend to the ministers and members of these Churches, to treat each other, with Christian courtesy and respect, and to co-operate, as far as possible, on the large common ground, they occupy, as Reformed Presbyterians.

The result of the conference of the committees, together with the previous letters, transmitted or received, has not yet been reported to either Synod. What action may finally be had thereon, is, not for the writer to say, but supposing it to be, for the present, final, there is a definite answer to the above enquiry, *Wherein* do these Bodies or Churches differ? Of the amount of this difference, whether it should have produced the separation of 1833, or whether it should allow it to continue, are questions for the parties, and for all who take any interest in this party strife, to settle for themselves. Here also the inquiry and the answer might rest.

But on the present state of things between the Bodies, I offer a few additional thoughts:—

From the result of the conference, it is evident, that the difference betwixt these Churches is capable of being reduced to a small compass, and that it is easy to be understood. The difference is partly *practical*, and partly *theoretical*.

The *practical* difference is, the brethren of "The Synod," say to the brethren of "The General Synod," you cannot cast a vote on the day of election; you cannot take a seat as a juror, whether the law to be executed be good or bad; you cannot even swear an oath of allegiance to the Constitution of the United States, or support it, as the fundamental law of civil legislation. True you can, on the eve of an election, use all your power to electioneer, in favour of a particular candidate—you can bear witness at court, and sue or prosecute at will—you can act as a volunteer in case of war, or act as a soldier, be a military officer, be a director of a school, or an overseer of a road, and such like; but if you will venture to vote at elections, or to sit as a juror, even in a case, where you would be a party; or to act as a constable, to be a lawyer, a judge, a representative, or president of the United States, then you must repent and confess your sin, or leave the fellowship of the Church.

The *theoretical* difference is—Brethren, you must believe the Constitution of the United States to be a very sinful *national deed*—that it is, as to its moral character, *atheistical*, *deistical*, and *tyrannical*; that it is not the ordinance of God, and unworthy of a Christian's support—and to be reformed, if ever, most likely by *revolution*.

To such practices and sentiments as the above, it is natural to sup-

pose, the brethren of "The General Synod" will incline to demur. They are willing to allow the brethren of "The Synod" to indulge in their own particular views and practices of civil society. Farther than this it is not probable they can or will go. They can exercise forbearance, in political things, in the enjoyment of fellowship in the Church, when they have the assurance, that in all matters of revealed truth and public profession they and their brethren *are one*. With them, questions of civil policy, and matters of doubtful disputation cannot be made terms of fellowship in the Church of God. Against society, whether ecclesiastical or civil, when immorally constituted—against immoral statutes or laws, in the administration of church or state—and against all defects, or steps of apostacy in society, we feel ourselves bound to testify, both in principle and practice. Farther than this our fathers, in any land or age, did not go—farther than this, we, in truth, cannot go. That we and our brethren will, in due time, through faith and patience, see eye to eye, in all that pertains to sin and duty, is our belief. In the meantime, whereto we have attained, let us walk by the same rule, and mind the same things, going on to the binding up of the testimony, and sealing the law among the disciples.

AN OBSERVER.

LOVE TO CHRIST.

"Simon, son of Jonas, lovest thou me more than these?"—John xxi. 15.

It may seem a strange question for the Lord Jesus who knew the heart of Peter as well as his love, to ask his disciple. But strange as it may appear, it is not only the question asked Peter, but all of us, yes, every son and daughter of Adam. And a few thoughts on the reasons of this question being put to Peter, and consequently to all of us, will be the aim of this communication, which is designed for all, but especially for the young.

Let us look then, at a few things in the life of Simon Peter. He was one of the first that was called to follow Christ. He was one of the most favoured of them all, he appears to be the principal spokesman of the disciples, and one of the most favoured of the whole band. Christ says to him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it to thee, but my Father which is in heaven," when he acknowledged Christ to be the true Saviour. And as he was one of the most favoured of our Lord's disciples all through his ministry; he was one of the three witnesses of our Lord's Transfiguration on the Mount; so was he selected as one of those that was to witness his sufferings in Gethsemane's garden; and here it is that he receives the rebuke, "Couldst thou not watch one hour?" And here too he is the most forward of them all. He it was who drew the sword and cut off the servant's ear. But even before entering the garden, in the upper room, immediately after the abrogation of the Passover and institution of the Sacrament of the Supper, he made that vaunting reply to Christ, when warning him, that Satan had desired to have him, that he might sift him as wheat: "Though all men should forsake thee, yet will not I." Yes, "I am ready to go with thee both into prison and to death." But Oh! how little did he then think of what was before

him. It is, then, his conduct in the garden, and a few of his after acts, to which we will call your attention.

After he was commanded to put up his sword, he appears to have fled with the others, till after his Divine Master was taken, though not so far off but he could see what was going on, for the next we hear of him he is following Christ *afar off* unto the palace of the High Priest, where we find him warming himself at the fire; and here is the place of the worst of all his failings; although previously warned by Christ himself, and in hearing and sight of the Lord of glory—he, yes, the same Peter who was witness of his Lord's transfiguration, and his agony in the garden and the first to own "Thou art the Christ of God," denied his Lord: "I know not the man;" and was this all? Ah! no, he denied again, and was this all? No, no: and he began to *curse* and *swear*, saying: I know not the man. And the Lord turned and looked on Peter. Oh, that look, it went straight to the heart of him that had so lately been cursing and swearing: he felt that look more than any words could have conveyed, from Him who so lately had said unto him, "Simon, Simon, Satan has desired to have you that he might sift you as wheat." It was not necessary for Jesus to speak, a look was sufficient; and it laid Peter, the boasting disciple, low in the dust of humiliation: "he went out and wept bitterly." And his was a true repentance, for he was the second of all his disciples (that is of the eleven,) at the sepulchre on the morning of the resurrection. And the command of the angels to the women was, "Go, tell my disciples and Peter, that he goeth before you into Galilee." From this language we might infer that Peter almost considered he had forfeited his right to be a disciple, but still, (not like Judas, given up to despair,) he clung to his Lord and Redeemer. Thus then the special invitation to go into Galilee, that he might be restored to his apostleship again. Then we find some of the disciples out fishing, and Peter among them on the lake, or sea, of Tiberias; and the Divine Master on shore, asking them, "Children, have you any meat?" Next in order was the miraculous draught of fishes; another disciple saying to Peter, It is the Lord, Peter jumping into the sea and getting to the land as soon as possible. But here the veil is drawn over the scene. Peter meeting with his Divine Master—how he was received, his confession, his forgiveness and restoration to the discipleship again,—all is hidden from us. But after they had dined—and here comes the all important item of the whole history—without reference to any of Peter's failings, all these had been confessed and forgiven by Christ, "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" And in the following verses we will find a full restoration of Peter to all his former offices, of "Feed my Lambs" and "Feed my Sheep."

But the most noticeable thing here, is his humility; yes, where now is the boasting Peter? "Though all men should forsake thee, yet will not I." He is another man; all confidence in himself is gone, and he in humility can appeal to Christ, and say: "Lord, thou knowest all things, thou knowest that I love thee." All trust in self is gone: he will not lean on his own strength, but on the strong arm of the Lord, and his after life will prove, that in city, in country, in synagogue, in the street, and in the dungeon, before the people and the great Sanhedrim, you will find no Peter

denying his Master again, but the fearless disciple braving death in every shape, and finally suffering death, (as is supposed by crucifixion,) for the cause of his Divine Master, and fearlessly carrying out the command, "Feed my lambs and feed my sheep." And here all might inquire, why was this? Simply—once Peter trusted to himself, but he found this failed when tried, then he rejected all confidence in the flesh, and trusted wholly on the Lord Jesus Christ for strength, and here he found a rock against which the gates of hell could never prevail. Peter was left—to try him, and convince him of his vain confidence, and for our profit; but Christ had offered up that intercessory prayer that his faith might not fail. He was left as other saints have been, to try his own strength; but Christ's everlasting arms were around and underneath him, so that it was impossible for him to fall away finally and perish, and here is a positive proof of the perseverance of the saints. As long as Christ lives to make intercession for them, none of them can fall finally away; but every one for whom he shed his blood, and who has been born again and brought by faith to embrace him as his Saviour, in a word none of those that Christ represented in the covenant of grace can ever be lost. "I have prayed for thee, that thy faith fail not."

You will see then, why Christ put the question to Peter, not that Christ did not know that Peter loved him, for he knew all of his heart, as well as the hearts of all, but to prove his sincerity, to see whether he would again trust to his own strength, or whether he had given up all confidence in the flesh, and was willing to rely on the Lord for all strength. But this was not all, there was a far greater end in view of Him that seeth the end from the beginning. It was for the instruction and encouragement of all his people, till time should be no more:—Yes, for our instruction and encouragement: and what the Lord Jesus said to Peter he is now saying to all of us, "Lovest thou me more than these." But this brings us to consider the second thing, that the same question is now asked all of us, especially the young, "Lovest thou me?" And by examining some of Peter's faults all may be led to avoid the rock on which he so nearly made shipwreck.

First, then, as to the way in which he followed Christ—he followed him (from the garden) *afar off*—here let us not follow his example—let us follow Christ closely. There is something we all are following closely, and other things we are following farther off. Let us see to it then, that we are not following the world, its pleasures, profits or honours closely, and Christ afar off. No, let us follow Christ closely, and then he will protect and guide us in all our goings. If we are only in the path of duty we need not fear the devil and all his angels, but if we are not in the path of duty, we should tremble: we are like Peter going in our own strength.—And here is Peter's second fault, which we will point out; his trusting in himself; mark his language, in Mark xiv. 29. "But Peter said unto him, Although all should be offended, yet will not I." Then we have Christ's word of warning to him, in the 30th verse; "And Jesus saith unto him, Verily, I say unto thee, that this day, even this night, before the cock crow twice thou shalt deny me thrice." Here then we have Peter's unbelief. If he had believed Christ to be the Lord of glory, the Almighty

and Omniscient God, he would have known that what he said was truth itself, and heaven and earth might pass away, but his word never would fail, and Peter would have humbled himself, and fallen at Jesus' feet, and prayed that he would give him strength to withstand the temptation, and keep him from so horrible a sin. But no, witness his confident boasting, nay more—he cast the *lie* directly into the face of his Divine Master, for mark his language in the 23d verse of the same chapter. "But spake the more vehemently. If I should die with thee I will not deny thee in any wise." You may say: What is this to me? I am not guilty of this confidence and boasting. Probably not. But let us see if you are in the habit of frequenting places of vice, such as theatres, drinking saloons, gambling shops, or any other place of amusement and crime that is forbidden in the word of God, or the good morals of the community in which you live, and at the same time saying there is no danger, I do not take any part or join in any of these things, I only do it for pastime. Beware. Christ is with you, you are on forbidden ground, you are trusting to your own strength, and will surely fall as Peter did.

Again, you may not be a member of the church of Christ; but in reply to the ambassador of Jesus Christ, or the faithful sabbath-school teacher, or a kind friend,—you say, I expect to join the church and become pious some day, but am not quite ready yet. Now here, we want you particularly to compare your conduct with Peter's. God says, in his holy word, "Now is the accepted time, and now is the day of salvation." "To-day if you will hear his voice, harden not your heart. Remember now thy Creator in the days of thy youth. I love them that love me, and those that seek me early shall find me;" "My Spirit shall not always strive with man." "This night shall thy soul be required of thee." Oh! dear reader, think of this. There is but a step between you and death, and if you are out of Christ, but a few hours it may be, between you and the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Think you are just like Peter, giving the lie to God himself, and trusting to your own strength to believe just when you please. Here is folly worse than Peter's; you, in enmity with the Lord Jesus, and after you have fought under the black flag of the devil, (that arch enemy of God and man,) till you are satisfied, you will cast off your allegiance to him and enlist under the banner of the Lord Jesus. Oh! remember, Christ is *now* saying to you, "Lovest thou me?" Again, you may be a member of the church by profession, and still be guilty of Peter's fault. You may have itching ears, you wish to hear this preacher, that lecturer or yon *spiritual-rapper* or *medium*; when told you had better stay away, you answer,—O there is no danger of me, I only want to satisfy my curiosity. If you are a friend of Jesus, we say again, go no where, unless you are in the path of duty, for I tell you again you are going in your own strength. Christ will not go with you, nor support you unless in the way of duty. Remember, what it cost our first parents, and consequently all their race. To stop to hear the first spiritual lecturer and all that do not take the Bible or revealed word of God for their guide, is following in the footsteps of the first lecture by Satan in the garden of Eden. "Thou shalt not

surely die." Remember what it cost Samson to take a nap on Delilah's lap, and Peter to trust to his own strength. But I may weary you, therefore, we will only bring one thing more to your remembrance, and stop for the present. "And Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these." You may think you love the Saviour, but the question is, "Lovest thou me more than these." And what is meant by these—there is no doubt but our Saviour in one sense means the other apostles—but in another sense he meant anything and every thing that might come between us and him. "He that loveth father or mother more than me is not worthy of me;" in fact, he says, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26.

Now Christ does not mean we should hate these as we generally interpret the word hate. This word you probably all know has three different significations: (1.) A less degree of love, Deut. xxi. 15.—(2.) To pass by and reject, Rom. ix. 13.—(3.) Positively to abhor, loathe and be wroth with, Ps. xlv. 7. Now it is the first of these to which Christ has reference, and that we should love Christ with our supreme affections; that we should give him the chief room in our hearts, and that we should be ready to give up all at his command. Now is this the way we love Christ, our divine Redeemer; if so, all is well. We can say to him, "Lord, thou knowest all things, thou knowest that I love thee." But in many, the practice which speaks louder than profession, says, nay, Christ's cause must be a secondary consideration. What means all the stir about Pike's Peak! and Gold!! Is it not so that many will forsake all for gold? How is it so many are for Kansas and the far West. Is it not that they may possess land? Yes, many broad acres of land are a greater possession than a place in their Father's house. It is true when they leave their congregations and places in the Church of God, they have no intention of forsaking Christ; but here is the fault: they do not seek God and his righteousness, *first*, knowing then, that all other things will be added to them, (that are necessary for God's glory and their good,) but they seek gold or land, and make Christ and his cause a secondary consideration. And many like Peter have to weep *bitterly* for their faults; for how can we account for the numbers of professing Christians when they go far west, becoming so dead to vital godliness. Simply, they have gone in their own strength; they would sneer at you if you told them the consequences; but they are not in the path of duty, and have not the promise of the Lord Jesus for support.

And here again, I do not mean to infer or sanction the doctrine that any that are true Christians, or the true children of God in covenant relation, shall ever finally fall away and be lost? No, on the contrary we again affirm that this is impossible, once Christ's ever Christ's, for time and eternity. Those he loves he loves unto the end; but they may like Peter have to weep bitter tears of repentance before their Lord will return with a blessing. Oh! then, my dear young readers, remember what it cost Peter, and do not deny your Divine Master, in any way; and do hear his voice saying to you now: "Lovest thou me more than these." And resolve, not in your

own strength. but in the strength of your Divine Master, that you will love him above all earthly things. That you can appeal to him, and say: "Lord, thou knowest I love thee." Remember, if you do not love Christ you hate him, for he says: "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." There are but two armies now, or ever were, engaged in hostile and deadly conflict, of an unending nature while time lasts. That war was declared as regards the leaders, in heaven, when the angels rebelled, but in regard to us, in the garden of Eden—"And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." This war has raged over this earth since that time, until now, and will while time lasts: but now *we* are the soldiers engaged in this war.

What a sad and solemn thought; to think that all the actors, the soldiers engaged in this war, the thousands and millions on both sides—have all gone before us and are where?—solemn question, where? Their bodies are returned to the dust, there to remain till the morning of the resurrection. But their souls are gone to God, who gave them, there to receive the welcome—"Well done, good and faithful servant; Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world," or the sentence—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And we too are fast passing from this scene of conflict. Here a general, there a subordinate officer or standard bearer, yonder a private lying in the embrace of death; and we may feel that in the next charge, we may receive our mortal wound. Then how necessary, how important to know under whose banner we are fighting. For if we are fighting under the blood-stained banner of the cross, we will love the Lord Jesus, and take him as the captain of our salvation, and will show to the world whose we are, and to whom we belong, and whom we serve, and will wage an eternal and unceasing warfare against every known sin, trusting in the strength of our leader for the victory, as he will bring us off conquerors, and more than conquerors through him that loved us, for he has loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father. To him be glory and dominion for ever and ever. Amen.

But if we are fighting under the black flag of Diabolus, (as we certainly are, if we are not with Christ,) we will receive our reward, for "The wages of sin is death." Yes, eternal death, and separation from God, and all that is good, dying eternally, and never dead. Oh! then, dear reader, come out from the world, we entreat you; come to Christ, love him, profess his name before angels and men, yes, and devils too,—put the crown of your salvation on Immanuel's brow, "and crown him Lord of all," and exclaim with the poet:

"There's naught around this spacious earth,
That suits my vast desire;
To more refined and solid mirth,
My boundless thoughts aspire."

And with the Psalmist:

"Thou, my sure portion art alone,
Which I did choose, O Lord:
I have resolved, and said that I,
Would keep thy holy word."

And when we have made our last charge, and gone down the bank into the dark river of death—his rod and staff will support us, we need fear no evil, he will welcome us on the opposite bank, and to mansions in our Father's house above; that he has prepared for all his chosen ones. And, now in conclusion, dear friends, let us live close to Christ. Trust not to our own strength, forsake not our Father's house for a mess of pottage, (be it ever so large.) Forsake all places of evil. Flee from ungodly companions and company, all teachers of error—all dens of spiritualists, or isms, (which are the very abodes of Satan,) and not love any thing on earth as we do Christ, enlist under his banner, and meditate on his love to us, what he suffered for us, and finally, love the Lord Jesus supremely and for ever.

And may it be the happy lot of reader and writer to meet where love will be pure, and no selfishness in it—there to praise Him “who loved us and washed us from our sins in his own blood.” To him be glory for ever and ever. Amen. K.

“CARPENTER SHOP” MISSION SABBATH SCHOOL.

At the regular Monthly Meeting of the Teachers of the “Carpenter Shop” Mission Sabbath School, Philadelphia, held April 5th, 1859, the following resolutions were unanimously adopted.

Whereas, we have heard with so much pleasure the final Report of the Dorcas Society of our School.

And Whereas, we desire to testify our high appreciation of the labours of those engaged in this good and noble work, and also our regard for those who in any way assisted them.

Resolved, that we tender our warmest thanks to the ladies of the “Carpenter Shop” Mission Sabbath School, for their zeal and untiring patience in this their work and labour of love.

Resolved, that we are under great and lasting obligations to those ladies not connected with the School, who so cheerfully assisted them in their efforts to clothe the poor and destitute among our scholars.

Resolved, that we express our sincere gratitude to all those kind friends who so greatly assisted their labours, by their liberal and very acceptable donations of various articles of food and clothing.

Resolved, that we return our most cordial thanks to the Rev. Francis Church of this city; to Gregory M. Wortabet, Esq., of Syria, and to Mr. George Macfarlane, the Superintendent of the School, for their highly interesting lectures in behalf of our Dorcas Society.

And Whereas, we have heard with much regret that our esteemed friend and Christian brother, Mr. Wortabet, is about to leave this country for his native land;

And Whereas, he has, during his stay here, always manifested the deepest interest in the welfare, temporal and spiritual, of our school, evinced by his labours on its behalf;

Resolved, that our prayers and our sympathies are, and we hope shall ever continue to be, for and with him.

May He who “slumbers not nor sleeps” preserve him from all accidents and harm, carry him in safety to his native shores, and make him instrumental in saving the souls of many of his countrymen.

Resolved, that a copy of these Resolutions be sent to the "Banner" for publication, and that a copy of the Banner containing the same be sent to our friend Mr. Wortabet, and also to the Rev. Francis Church.

N. B. This Society has been enabled during the past winter to distribute among the poor connected with this Mission School, 150 garments and 31 pairs of boots, besides other necessaries of life.

ONLY A PRAYER-MEETING.

And so you who have covenanted to walk in all the ordinances of God's house remain away from the place where prayer is wont to be made, or allow the most trifling excuses to keep you at home, while your brethren are meeting to plead the divine promises, and invoke His presence and blessing.

"No interest in a prayer-meeting," do you say? What evidences then have you that your taste and sympathies are such as distinguish the new creature in Christ?—What hopes have you of being permitted to engage in the ceaseless worship of the upper sanctuary, or of finding pleasure there?—"The prayer-meeting dull and uninteresting." What makes it so, except that you and many like you in the Church, wholly stay away, or come occasionally with so much of the world and its cares and pleasures about you as to throw a chill over the services of the hour. Dull! Why then do you not go thither and try to add life and interest to it? Were you to go from your closet to the place of prayer, with your heart overflowing with love to Christ and to souls, you, at least, would have no reason to complain of dulness, and perhaps your fervid prayer, or the few earnest words you might utter, would stir up some other heart, and thus rouse a flame which would be any thing but lifeless.

"Only a prayer-meeting." Yet One is there whom you hope by and by to see face to face, and whom you profess to love above all others. And when He sends you a message and invites you to meet Him, with two or three of His brethren, who have come together in His name, have you so little interest in the heavenly visitant as to be regardless and neglectful of the place where He is to be present?

"Only a prayer-meeting." There was a time when your lips could not have uttered these words. Look back to the day of your espousals, when in the midst of your worldliness and sin, the Spirit met you, and sending home eternal truths upon your heart, brought you to the feet of Jesus. Was any place next to your closet, so precious then as the house of prayer? Then your lips were unsealed, and your heart glowing with its first love, found a ready utterance, as you exclaimed, "Come, and I will show you how great things God hath done for my soul."—How is it with you now? Has that scene of social worship lost its attractions? Are not Christ and His brethren still there? Yet you are not with them. Week after week your pastor and a little handful of faithful Christians, meet together to mourn over the desolations of Zion, and to pray, "O Lord, revive Thy work."

But your place is vacant. Your seat is filled on the Sabbath, and at the communion table, but at the prayer-meeting you are seldom

seen. Yet the vows of God are upon you, the covenant into which you once entered remains, "to walk in all the ordinances of God's house." Who has excused you from this duty?

"Only a prayer-meeting." Yet it is the very heart of the Church. Where would be its life, and spirituality, and energy, without its scenes of social prayer? You would not have given it up? You would be sorry to hear that it died from want of support. Are you willing to sustain it? There is one to-night. You remember the notice of last Sabbath. It was given publicly, it was meant for you. Your brethren will meet to pray that the service of the coming Sabbath may be attended with the divine blessing, that the word preached may be as the hammer, and the fire, and that God would "clothe His priests with salvation."

God hears prayer. Perhaps this may be the time to favour Zion. Give up the evening's amusement you had planned. Postpone the social call you had designed. Go to your closet. There renew your vows, there repent of past unfaithfulness, there seek to rekindle your faith and love, and then go to the place of prayer. The hearts of your brethren will be encouraged. They may wonder to see you there, but they will rejoice and be glad, and that hour of sweet communion may be the beginning of better things for your soul—for the Church.

THE REVIVAL SPIRIT.

The revival spirit is a tender, humble, heart-broken spirit. This is essential to the spirit of prayer. "The sacrifices of God are a broken spirit. A broken and contrite heart, O God, thou wilt not despise." This is accompanied with feelings of deep self-abasement. The prayer of Daniel previous to the return from the captivity, may be regarded as an excellent specimen of genuine revival feeling. A great portion of this prayer is the language of broken-hearted confession. And such will be found to be the language of Christians, on the awakening from a long season of spiritual slumber; and whenever this melting spirit becomes general in a church, great and glorious is the work of the Lord.

The Spirit is far removed from noise and confusion, and vain confidence. The accents of humble, broken-hearted penitence will be heard in the pulpit, in the social meeting, and at the family altar; and the secret places will witness the deep struggles of spirit, where the humble souls wrestle with their God, for spiritual blessings upon themselves and others. The unhumiliated heart cannot approach near to the mercy-seat, "for He knoweth the proud afar off." He will not accept the sacrifices of the self-confident or of the vain-glorious, even though, like Baal's priests, they cried aloud from morning till evening.

This is also a tender, melting spirit. It meets a response in kindred hearts, and an affectionate, loving spirit pervades the little band of praying souls. It administers warning, exhortation, and entreaty to impenitent souls, in tender, kind, and gentle manner, and repulse and even abuse is met with meekness. It is opposed to harsh, austere, and bitter rebukes, which stir up the wrathful passions of men. Even opposition and violence are disarmed before it; and rebuke from such a spirit enters into the soul like a sharp, two-edged sword. But this spi-

rit cannot be acquired without deep struggles of soul, nor maintained without great watchfulness and care. It shuns the noisy scenes of carnal strife, and dwells not with the soul that harbours envy, ill-will, bitterness, wrath, or an unforgiving temper. O that such a spirit pervaded the whole Church militant! How soon would the banner of the cross be displayed over the ruins of Satan's empire!

THE OPEN BIBLE.

“The universal success of Protestant Christianity is certain. It is the LORD's decree. Its date is uncertain. Immense and populous are the fields which have yet to be won to even nominal profession of CHRIST. And what is the instrument by which this stupendous work is to be accomplished? Let it be remembered that comparatively but a small part of Christendom is agreed upon the nature of the agent to be used. It seems strange—we say not, hard—that while China and India, to cite no other districts, remain to be reclaimed from the spoiler of this world, Europe itself, to which the achievement has been committed, is still divided on the means to be employed. This apparent strangeness vanishes on a review of the past. What is it that has secured British liberty, the freedom of North-Eastern Europe, of Switzerland, and part of Germany? We fearlessly answer, the open Bible. What is it that binds Spain and Austria, France and Italy, in comparative national and spiritual bondage? As fearlessly we reply, the restricted Bible.

“The policy of the Romanist has always been what it is at present—scriptural suppression. The policy of the true Protestant has always been the reverse; his very watchword is *Bible circulation*. This sent the first preachers of the Gospel through the ‘*orbis veteribus notus*.’ This sent the Reforming Fathers through the length and breadth of Europe, and the various missionaries of the various Protestant societies to the remotest islands and far-off lands. This sent Knox through Scotland, Wesley and Whitefield to the poor of England, Brainerd to North America, and Barrow to Spain; and this same mystic but open book has sent, and is continuing to send colporteurs, the agents of different evangelical societies, and the effectors of its sale through the veins and arteries of Europe. Leo XII. took the alarm in 1824, and with the usual intolerance of a Pope, wrote thus to the Church: ‘You are aware, venerable brethren, that a certain Society, called the Bible Society, strolls with effrontery through the world; which Society, contemning the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means, to translate, or rather to pervert the Holy Scriptures into the vulgar language of every nation,’ etc.

“Well was it for the Holy Father to be upon his guard, for seventeen hundred thousand copies of the Bible were circulated in France alone in fifteen years. 1838 saw 20,548 volumes issued and disposed of by the British Society alone, 17,000 of which had passed through the hands of the indefatigable colporteurs. And how did the territories of Rome respond to the peaceful mission? In two ways: The priest with his anathema and proscription; the laity, in many parts,

with almost open arms. It is notorious that multitudes of Italians are at this moment thirsting for the Gospel—that they are only hindered from entering the Protestant churches of foreigners by the jealousy of the priest and the vigilance of the *gens d'arme*. The dissipated Frenchman is becoming weary of the materialism and infidelity into which he was hurled by the stern exactions on his reason demanded by the priesthood. There is a heaving to be observed among the continental kingdoms that is indicative of blessed results. There is a Protestant combination even in hitherto-barred Italy, already working on the side of truth; and the number of Protestants and Protestant agencies employed in the good cause in France, will bear a fair comparison with the bulk of the nation. The Apostate Church answers the questions raised by our propagators of truth, by new bulls and fulminations, by the discovery of new dogmas, and the inventions of fresh miracles. The weakness of its cause is visible through the thinness of its inventions and expedients, but we dare not trifle with it on that account.

“To be successful with Europe and the world, we must be as accommodating as our own open Bibles permit us. Relieved from Jewish bondage, our religion has become a more spiritual transaction between God and the soul. Let its few simple institutions preserve our unity, order, soundness, and purity; still even these appointments are not inflexible as the institutions of the old dispensation. ‘All nations,’ said a good great man, ‘men of all habits and manners are to drink from the beneficent stream as it flows.’ It is to throw down no obstructions that are not absolutely incompatible with its progress. It is appointed to pervade every place which it visits, and while some it enters without hinderance, in others it meets with mounds and barriers; while others, again, are so fenced and fortified, that it winds round them, and flows forward, and this it continues to do, until at length it finds some means to insinuate itself. The colporteur, with the open Bible, has insinuated himself into the stronghold of Romanism. The foreign papers admit this, and make lamentations over the departure of their creed. ‘It cannot be concealed that faith has forsaken our Church,’ by both Jesuit and Jansenist; notwithstanding the noise made by the Ultramontanists, the Church has but a very small number of true believers.’ *Let us then, wisely improve our opportunity, and let not Southern Europe be forgotten in the more attractive effort of evangelizing China and India.* It is the closed Bible that first reduced her to, and then held her in, the thrall of ignorance. It is the open Bible that alone can deliver her.”—*London Christian Times*.

Children's Department.

“IN THEE DO I PUT MY TRUST.”

“Mother, what did the Psalmist mean when he said, ‘Preserve me, O God: for in thee do I put my trust?’”

“Do you remember the little girl we saw walking with her father in the woods last week?”

“Oh yes, mother; wasn't she beautiful?”

"She was a gentle, loving little thing; and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I do not like to think of that bridge, mother; it makes me giddy. Do you believe it is safe—just those two planks laid across, and no railing? If she had stepped a little to one side, she would have fallen into the water."

"Do you remember what she said?"

"Yes. She stopped a minute, as if she did not like to go over, and then looked up to her father's face, and asked him to take hold of her hand, and said, 'You will take care of me, father dear; I don't feel afraid when you take hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"I think David felt like that little girl when he wrote the words which you have just read."

"Was David going over a bridge, mother?"

"Not such a bridge as the one in the woods; but he had come to some place of difficulty in his life, and whenever he was in any way troubled, he looked up to God, just as the little girl did to her father, and said, 'Preserve me, O God.' It is the same as if he had said, 'Please take care of me, my kind heavenly Father; I do not feel afraid if you take hold of my hand.'"

"O mother, how beautiful! But God did not really take hold of David's hand, and lead him through the trouble?"

"No; but God loves his children who trust him—who feel safe in his care—just as the father did to his little daughter; and though he does not take hold of their hands, he knows how to make them feel as peaceful and easy as if he did."

"Mother, can I be one of God's children?"

"Yes, my dear. If you love him, and trust him, and try to please him, he will call you his own, and lead you all your life, and make you very happy."

"Will there be any bridges in my life? I mean, shall I have troubles? Now, I have not any, have I? I have not to look up to God and ask him to take care of me."

"You must not think great troubles are the only ones we have to meet with. You will have many small troubles, and will need to look to your heavenly Father to take care of you through them."

"What troubles do you think I shall have, mother?"

"You had one this morning. Sarah was unkind to you, and you were sadly grieved."

"Could I go to God with such troubles?"

"Yes, my dear; you can tell him just as you would me all your unhappiness, and ask him to comfort you."

"Mother, I am very glad we read that psalm this morning. I think I love God better already, and I hope I shall always trust him."

"I hope you will; and if you begin when you are a little girl, you will learn better and better about him, and be far happier than those who have no such Friend to go to in trouble."

"Why cannot every body go to God with their wants?"

"Certainly, if they will; but a great many people never tell him their troubles—never ask him to forgive them, nor to take care of them. They did not begin in their childhood, and it is difficult to learn this trust when we are old."

"Oh, I hope I shall learn it now, while you can help me, mother."

"God alone can help you, my child; ask him to teach you to trust him."—

Young Reaper.

Summary of Religious Intelligence.

ENGLAND.—A remarkable work of grace is appearing in some parts of England. The following is an account of what God is doing in Scarborough.

“This is now the eighth week of these services; they have been continued from day to day, at noon and night, without interruption; the interest in them has increased, so that it is still a matter of uncertainty when they shall terminate, and the ordinary week-day services of the Church be resumed. The attendance has also increased. Some of the places of worship are crowded to the door in the evening; in the largest of them, 1000 and 1200 persons are frequently present; at noon, sometimes there are between 400 and 500. But what of results? They have far exceeded expectation. A short time ago a second masquerade ball was announced to be held in the Assembly Rooms; the first was attended by 700 persons, and was of a very demoralizing kind; at the daily prayer-meetings special and earnest prayer continued to be offered for several days, that God would bring this evil device to naught. Those prayers have been answered; though so large a number came to the first masquerade, only twelve came to the second. This signal failure was announced at the next noon prayer-meeting, when the whole congregation rose, and sang with heart and voice, ‘Praise God, from whom all blessings flow,’ &c. The number of anxious inquirers at the close of the meeting has been very encouraging; sometimes as many as sixty have remained. Several of them have been enabled to rest on the atoning work of Christ.”

SCOTLAND.—“The Commission of the General Assembly of the Established Church was held March 9th. The principal subjects of discussion were the position of the parochial schools and the Annuity Tax. In regard to both, the Commission deprecated any change in the law.”

“The Commission of the General Assembly of the Free Church was held March 9th. The subject of chief general interest was the hearing of addresses from the evangelistic deputies who, as in other years, had visited different parts of the country in autumn. Dr. Roxburgh, Convener of the Home Mission, in introducing the deputies said:—

‘Eighty-five deputies in all had been employed during last summer; the work had extended over six weeks; and the following had been the places visited, viz. Larkhall and Quarter, Tolleross, Torry, Dalry and Kilbirnie, Kilbarchan and Inkerman, Waterside, Galloway, Armadale, Stairs, Hawick, Forfar, and Cowdenbeath; in all, twelve deputations. It was extremely difficult to convince those who were sitting under their vine and fig-tree, in the calm and undisturbed enjoyment of their Christian privileges, that in our highly favoured Scotland anything deserving the name of heathenism existed. But the Commission would hear this evening that many thousands in the mining and manufacturing districts of the country had heard the glad tidings of salvation from the lips of our deputies, multitudes of whom had never heard a sermon in their life before, and had never dark-

ened the house of God by their presence. There seemed to be a blessing in the work for all persons engaged in it, or in any way connected with it. With scarce an exception, the people in the districts visited had expressed in the warmest manner to the deputies, and in some cases to the committee, their gratitude for the Christian interest which the church had taken in their welfare. In some instances which he could name, if it were judicious to do so, a movement had taken place which could be described in no other words than as a religious awakening. One town in particular, of considerable extent, seemed to be moved as by one religious impulse, and had turned out almost its entire population to listen with deep attention to the simple preaching of the gospel. In many cases, as the result of the visits of the deputies, the people had applied to the committee for a permanent supply of ordinances; and with these applications the committee had complied as their funds enabled them. Then again, as respected the ministers who had taken part in the work, they had borne a uniform testimony as to the unwonted freedom, and life and power which they had had in proclaiming the message of salvation to their poor perishing countrymen. Some of them had even declared that they had seen more apparent fruit of their labours, during their brief term of missionary effort in destitute localities than during years of ministerial and pastoral work among their own flocks. Their own spirits had been revived, and had received a fresh impulse by what they had seen and heard. Their people had shared in the benefits of the zeal and energy thus awakened; while the accounts which their ministers gave them of their evangelistic labours tended to arouse them to concern as to their personal salvation, to increase their commiseration for the spiritual wants of their godless and neglected countrymen, and to extend and deepen their interest in the Home Mission Efforts of the Church.' ”

IRELAND.—“A correspondent of the *Dublin Warder* describes a mission recently opened by the Jesuits in Galway:

“Galway is becoming emphatically a trading city. Simultaneously with the granting of the subsidy, the Jesuits have arrived, and brought in their train additional traders in spiritual wares, helps to devotion for members of the Church of Rome. Two tents have been erected at the door of the Roman Catholic chapel in which these pious missionaries, successors of the miracle-working Ignatius Loyola, exercise their anti-apostolical functions of blessing beads, scapulars, Agnus Deis—and pardoning sin, ‘though the penitent have but the lowest kind of fear of his sins.’ These pious frauds are continued without intermission even on the Lord’s day, and thousands flock to the chapel, some to get their ‘brown pieces of cloth’ blessed in the name of Pio Nono, ‘to preserve them from eternal damnation,’ and others to have the *ego te absolvo* pronounced, in order, to use the words of those missionaries, ‘that their souls may become as bright as the meridian sun, even though they were dark as hell itself.’ ”

“Among the crowds who wait upon the ministry of these Jesuits, the teachers and pupils of the Galway national schools are not the least conspicuous. The latter are marched from their schools each day about twelve o’clock to receive spiritual instruction from the fathers.”

FRANCE.—“A correspondent of the *Watchman* gives a sketch of the understood purport of a new law, which is intended to bring both the Romish and Protestant churches more thoroughly under the power of the State, and threatens to extinguish a number of Dissenting congregations :

For some months past rumours have been afloat to the effect that Government was preparing a stringent law on religious worship. These rumours, in the first instance vague and indefinite, have been gradually gaining more consistency, have been matter of conversation in some private circles, are now finally to be proclaimed to the world in the shape of an Imperial *Decree*. Unless I am greatly mistaken, the decree is already signed, and will shortly appear in the official pages of the *Moniteur*. . . . The object intended by the decree in question appears to be the placing of both the Roman Catholic and Protestant churches more entirely under Government control. . . . Thus the Roman Catholic Church will be relieved from the pressure of Ultramontane efforts and influences in order to become more exclusively Gallican; and Protestants will become a more compact body,—one in doctrine, in discipline, and in practice; and thus more effectually and easily placed under State control. The decree will, in fact, endeavour to carry out, in religious matters, the system of centralization.”

GERMANY.—“The question of religious liberty is now occupying much attention, and one of the ablest speeches which perhaps has ever been delivered in Prussia on the subject, was lately spoken by M. von Bethmann-Hollweg in the Prussian Chambers. The German Catholics, who had under the name of a religious body become a mere political society, had been so hardly treated for some years that they had acquired something of the halo of martyrdom. The new Prussian ministry is now granting permission for them to meet and harangue to their heart's content, and no doubt the effect will soon be that having nothing to contend against they will lose all their popular attraction. Many of the leaders had gone to America, hoping that in a land of liberty they required merely to enunciate their sentiments to gain thousands of adherents, but they soon returned crestfallen and disappointed. Their power will soon be gone in Germany too when the unnecessary restraints have been removed.

A meeting was held yesterday evening in Hamburg to allow Dr. Baumgarten an opportunity of discussing the question of religious liberty and the separation of church and state. He took up seven theses and discussed them separately, taking as his motto the sentence: “*Christus non est consuetudo sed veritas.*” In the course of the discussion which followed, much stress was laid on the fact that the life of the church gradually decayed from the time that Constantine took Christianity under the protection of the State.”

TURKEY.—“Protestantism is gradually spreading in Turkey, and in some places it is making rapid strides. In Marash, five years ago, there were not fifty enrolled Protestants, now there are *nine hundred!* In other places the advance has not been so marked, and yet there is everywhere progress; and, what is more and better, the special influence of God's Spirit continues to be enjoyed in several places, greatly quickening the Church, and bringing dead sinners to life.”

Missionary Correspondence.

LETTER FROM REV. J. R. CAMPBELL, D. D.

Mission House, Saharanpur, February 12th, 1859.

MY VERY DEAR BROTHER STUART.—During the past month I have been out on an interesting itinerancy in the district of Saharanpur, and the last three days I have been attending a large mela, twelve miles from this city. Every where we have had encouragement, and great numbers have listened to our message with much attention. During the past month I have preached ninety-six times in eighty-five different villages. It was my intention to continue my journey for another month, but Mrs. Calderwood became so ill, a change of air to Dehra was thought necessary, and as brother Calderwood had to accompany her, it became necessary for me to return to the station. Two of our native assistants, however, are engaged in the work, and pursuing the journey which I had marked out.

In the cities and villages, up in arms against us, and thirsting for our blood a year and a half ago, we found the people not only civil, but respectful, and much more willing to hear all we had to say than in former years. Night after night I lay down in my little tent, close to these villages, and slept soundly and safely! Day after day I was surrounded by crowds of pagans and idolaters listening to our arguments, and exposures of their false and corrupt deities, and the way of salvation by a Divine Mediator, without receiving a single insult; but, on the contrary, with many evidences of kind and cordial feelings on their part. Indeed, I have never before met with so much encouragement, and I trust our labours will be followed with a blessing, and that some poor wanderers from God and holiness have been directed in the way of peace and salvation. We met many who knew us well, and had often heard the gospel in Saharanpur. We always give them a cordial invitation to visit us at our home, where we would be happy to instruct them in the Christian religion. When we have had a large and attentive crowd around us listening to the way of life eternal, I have often wished you had been with us, as I am sure the scene would have been deeply interesting, and most gratifying to your sensitive heart. I doubt not holy angels sometimes look down with solemn anxiety as to the results, and the Saviour with approving smiles.

O, how I wish the men of God who meet in Jayne's Hall, in Philadelphia, and have power with Him in prevailing prayer, would unite in pleading for a remarkable and saving blessing upon these dead and dying multitudes—dead in sins, and perishing without God and without hope. Pray also that *many* more labourers, devoted, earnest men, may come out to help us, and to preach in the benighted regions *beyond*, where the sound of the gospel has never yet reached, and where it never will be preached, unless missionaries will come forth at the Master's bidding, and do the work he has devolved upon the Church he has redeemed. It is a long time now since I wrote upon this subject, but from what I have seen and felt on this journey of the wants of the heathen, and of their readiness to hear the gospel, I cannot refrain from calling on the young men of America to rise and come out to India, not in twos or threes, but in hundreds, to seek and to save the lost millions of Hindustan. They *must not* any longer sleep over this matter, nor must the men of wealth any longer hold it back, when the

Lord has need of it—but the men and the means must be sent to every part of the heathen world without delay, and now especially when the call is so loud and urgent, and the way so fully open to preach the gospel in every part of heathendom. I must call, and call loudly, on the young men in the Theological Seminaries, not to take it for granted that they are to remain at home, but to feel that they are called to go to the heathen world, unless they can show some *special* reasons why they should linger in the United States. I greatly fear that many of them do not view this matter aright, and that they will not be able at last to give a good account of their stewardship. I trust the result of the wonderful revival in America will be the raising up of hundreds and thousands of missionaries for India, and all parts of the heathen world. Something like this seems necessary to meet the wants of the present age. I trust the Lord will continue his gracious work in America, and extend it to every land.

I am happy to tell you that the rebellion has been completely subdued in this part of India and in Oude, and the army have gone into quarters in different cantonments. Tantia Topee, the rebel chief, is still at large in Central India, but cannot do much more mischief. All will be overruled for good. All our missionary labours going on as usual. As ever, dear brother Stuart, yours most affectionately,
J. R. CAMPBELL.

Notices of New Publications.

THE GOSPEL FOUNTAIN, OR THE ANXIOUS YOUTH MADE HAPPY, by James Wood, D.D. Philadelphia; Presbyterian Board of Publication, No. 821 Chestnut St. 18mo, pp. 295.

A very interesting and instructive little book, written in a conversational form, and so abounding with devotional piety, biographical illustration, and varied anecdote as to make it peculiarly attractive to children.

CLOUDS AND SUNSHINE, or the Faith-Brightened Pathway. By the Author of "Annals." Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut St., 18mo pp. 223.

A well-written and instructive volume, presenting the folly of a daughter, who chose to follow the bent of her own inclination, rather than the counsels of her parents, and ultimately her trials and sufferings alleviated by strong faith in God. It depicts also in true colours the sad history and doom of the miserable drunkard.

LITTLE JANIE, or Sunshine to the House. Written for the Board of Publication, and published by them. No. 821 Chestnut St., Philadelphia, 18mo. pp. 119.

A lovely child, early ripe and early gathered. How many of the sweetest flowers of humanity bloom but for a short time, and are soon removed to bear their fruits in heaven. Such was "Little Janie." Children, mothers read this little book.

THE PARLOUR PREACHER, or Short Addresses to those who are determined to win Christ. By W. Mason, Author of "The Spiritual Treasury." Philadelphia. Pre-byt-rian Board of Publication, No. 821 Chestnut St., 18mo. pp. 108.

This little book is after the manner of "The Spiritual Treasury," addresses on select texts of Scripture, and to those who are acquainted with the Author's writings, it is unnecessary to say they are eminently devotional and edifying.

THE PASTOR OF GEGENBERG. Translated from the German. Philadelphia: Presbyterian Board of Publication. No. 821 Chestnut St., 18mo. pp. 91.

A child's book in size, but one specially designed, and eminently useful for ministers and candidates for the ministry. We have read it with much more than usual interest, and would recommend it with great cordiality to the ministry; especially such as see little fruits of success.

STORIES ABOUT AFRICA. A farewell address to Sunday Scholars. By Rev. Robert Moffat, Board of Publication, 821 Chestnut St. pp. 72.

An excellent and instructive address.

PENTECOST, or the work of God in Philadelphia, A. D., 1858, prepared by the Young Men's Christian Association. With a supplement. Philadelphia; Parry & M'Millan. 1859.

Not long since we noticed the first appearance of this tract. It is now in the *thirteenth thousand*. It should be cast wide-spread over the land.

Obituaries.

DIED suddenly, of apoplexy on Friday morning, February 4th, Mr. Joseph Vaughan, in the 48th year of his age. Mr. Vaughan was an elder in Mt. Hermon Church, under the pastoral care of the Rev. G. R. McMillan. He was a man much beloved and highly esteemed by all who knew him intimately. His loss is deeply felt by friends and by the pastor and the congregation.

At a joint meeting of the Sessions of Mt. Hermon and Neshanock congregations, the following resolutions were adopted, and ordered to be published.

Whereas, it has pleased an all-wise Providence, to remove by sudden and unexpected death, our beloved brother and co-worker in the cause of Christ, Mr. Joseph Vaughan, a ruling elder in Mt. Hermon Church, therefore

Resolved, 1st, That we feel deeply and sensibly, the loss we have sustained in the removal of one who had been, by the grace of God, so well qualified for the office of ruling elder which he held; and who enjoyed so much of the confidence and esteem of those over whom he had been made an overseer.

2. That while lamenting sincerely, the removal of one who was lively and pleasant in his life, and as a ruler wise and judicious, and faithful, and as a Christian modest and unassuming—we, at the same time, bow submissively to the will of Him who doeth all things well.

3. That we are hereby admonished of the frailty of human life, and the necessity of living always in a state of readiness for the coming of the Son of Man.

4. That we sympathize with the widow in her bereavement, and commend her to the compassion of Him who alone can heal the broken-hearted.

5. That a copy of these resolutions be sent to the widow; and that they be entered upon the records of the Sessions, and published in the *Banner of the Covenant*.

DIED, at the residence of her brother-in-law, Mr. Berliff, in Allegheny City, Miss SUSAN MILLER, on the 7th of March, 1859. Although Miss Miller was called away in the bloom of youth, and had more than ordinary reasons for attachment to life, she was singularly resigned in the prospect, and hopeful as to the blessed issue of her dissolution.

She gave the most satisfactory evidence of being in that state on which alone the peace, and safety, and subsequent glory of death depend, namely, *a state of union and communion with the Saviour*. In consequence of this we partake of his righteousness for our justification, and his Spirit for our sanctification.

It was in this way, we confidently trust, the subject of this notice obtained a title to, and meetness for eternal life. And her bereaved mother, brothers, sisters, and numerous friends, who deeply feel her removal from their presence, have much to comfort them.

It is further worthy of remark that Miss Miller's preparation for heaven was no mere 'death-bed' work. Trained up by godly parents in the doctrine and practice of the Gospel, she early made a profession of her faith in Christ in the Pine Creek congregation of the Reformed Presbyterian Church, and "adorned the doctrine of her God and Saviour in all things."

Let this event teach us to live the life of the righteous, that our latter end may be like theirs.

T. J.

"I'm going home. I feel that I have an interest in Christ. I'll soon see our little Lizzy."

These were words spoken upon a *dying bed*, by one who sustained the endearing relation of daughter, sister, wife and mother. Having, we trust, "remembered her Creator in the days of her youth:" sought "first the kingdom of God and His righteousness;" trusted in Christ as her Saviour, and acknowledged Him before the world, she had left her father's house, to share life's joys, burdens and trials with the companion of her choice, and to make their home to him the dearest spot on earth. But God's ways are not as our ways, neither are His thoughts as our thoughts.

Soon that "home" was to be desolated by death. In the all-wise though mysterious providence of God, she was called to follow the remains of her first-born, (a little daughter of two summers) to the grave. And while the spirit bowed in submission to His will, the flesh was weak. The severing of those ties that bind a mother to her offspring, seemed to be too much for her physical nature to endure. In a few months in the midst of her usefulness, she was laid upon a bed of sickness, which proved to be unto death. Having a comfortable assurance of an interest in Christ, she commended her husband and remaining little one to the care of her Heavenly Father, breathed out her spirit into the hands of her Redeemer, and entered upon that "rest" that remains for the people of God.

JANE S. CALHOON, the subject of this notice, died near New Galilee, Pa., July 14th, 1858, in the 29th year of her age.

I am going to my home above,
 Jesus my friend beside me stands;
 He no fears of death to me hath left,
 For I am safe while He is near.

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